

¶ A breefe and true reporte, of the
Execution of certaine Traytours at
Tiborne, the xxviii. and xxx. dayes
of *Maye. 1582.*

Gathered by A. M. whomas
therepresent.

Honos alit Artes.

¶ The names of them executed on
Monday, the xxviii. of *Maye.*

Thomas Foord.

John Sbert.

Robert Johnson.

¶ The names of them executed on Wed-
nesday, the xxx. of *Maye.*

William Filbie.

Luke Kirbie.

Lawrance Richardson.

Thomas Cottom.

¶ Imprinted at London for *William*
Wyright, and are to be solde at his shop, adioy-
ning vnto S. Mildreds Church in the
Poultre, the middle shop in
the rowe. *1582.*

A briefe and true reporte, of the

Execution of certaine Traitors at

Thome the xxviii. and xxx. dayes

of Maye 1532.

Gathered by A. M. reportant

there present.

Honorable Men.

The names of them executed on

Monday the xxviii. of Maye.

Thomas Fowle.

John Spert.

Robert Johnson.

The names of them executed on Wed-

nesday the xxx. of Maye.

William Fildis.

Luke Kirby.

Lance Richmond.

Thomas Cotton.

Printed at London for William

Wyke, and are to be sold at his shop, adioy-

ning unto St. Michaels Church in the

Parke, the middle shop in

the tower. 1532.

To the goodly and woorthipfull,
Maister Richard Martin, Sherife,

and one of the woorthipfull Aldermen of
this Cittie of London. A. M. wisheth
all earthlie happines, and after this
life a place among the chosen
in the celestiaall Paradise.



Then I had gathered
together (woorthipfull Sir)
this little pamphlet, reporting
the end of certaine lewde and
disloyall Traitors, who vn-
der the habite of hurtlesse
Sheepe, sought in the church
of God, to playe the part of
rauening Woolues: and that I my selfe hauing spent
some time in Roome and other places, among them,
where through I grew into such acquaintaunce with
their traiterous intents and dispositions, as before
some of their faces I stood as witness against them,
to their reprobate. I thought good to present the same
to your woorthips, for that your selfe hath bene an
eye witnesse, how I was there challenged, and how
through the grace of God, and the trueth of so good a
cause as I delt in, I defended my self. To auoyde ther-
fore the speeches of people, who now a dayes will
iudge lightly, and condemne quickly, because I was
there called foorth, somewhat in woords touched, and
yet I thanke God nothing disprooued: I esteemed it
a pointe of wisdome, to laye their obstinate endes o-

The Epistle Dedicatorie

pen to the view of all, not sparing my selfe in the
 woords that were used against me; which will cause
 the godly and vertuous to account them as they were,
 and me as I am. This briefly compacted together,
 I present to your worship perusing, as my defence
 against slanderous tongues, in that I have re-
 ported nothing therein, but the meere
 truth. Thus desiring God to

bless your worship with
 all yours: in all humi-
 lity I remaine.



Your command,
 A. Munday.

turning words to me, I my selfe having spent
 some time in Rome and other places among them,
 where through I grew into such acquaintance with
 their treacherous intents and dispositions, as before
 some of them were taken, I was there challenged, and how
 through the grace of God, and the truth of so good a
 cause as I delt in, I defended my selfe To avoid the
 fore the speeches of people, who now a dayes will
 judge lightly, and condemn quickly, because I was
 there called forth somewhat in words touched, and
 yet I thank God nothing displeased: I esteemed it
 a point of wisdom, to save their obstinate ends o-

The Execution at Tiborne, on Monday
being the twenty and eyght of May.



Monday, being the twentye
and eight of May, Thomas Forde,
John Sherte, and Robert John-
sonne Priestes, having bene be-
fore indicted, arraigned, and aswel
by theyr owne testimonie, as also
sufficient witnesses produced to
theyr faces, found guilty, and con-
demned for high treason: then,
being present, and appointed, against her Maiesties moste
royall person, as also for the bitter ruine, overthrow and
subversion, of her peaceable and well governed Realme,
themselves being sent as instrumentes, to traile for and
in the behalfe of the Pope, in this viscopall and crayterous
confe. According as Justice had before determined, were
drawen upon Hurdels from the Tower of London, to the
place appointed for Execution. (Having been so long time
spared by her Maiesties moste royall and princely regards
of mercy: to try if either the feare of God, would take
place in them, consideration and respects of theyr owne
duties move them, or the meere love, and accustomed
clemencie of her Maiestie might winne them, to acknow-
ledge her to be theyr lawfull Soueraigne, and them selves
her subiectes bounde to serue her, notwithstanding any
pretence or authority to the contrary,) and not to yield
of their Popish superstition. To all this notwithstanding,
they remained givon over to theyr owne wickednes, and
swallowed by in the gulfes of theyr inuoluntall affection,
which causeth Justice to step befor them, punishing
them to the reward of theyr lech and wicked will be-
ing. All the way as they were drawen, they were accom-
panied

The Execution at Tiborne,

Panied with diuers zealous and godly men, who in mylde and louing speeches, made knowne vnto them, how iustly God repayeth the reprobate, howe fatherly againe, he receiue the obedient, how he ouerthroweth the vngodlye in their owne deuises, and protecteth his chosen in all stormes and afflictions: in remembrance of all these, to be-
o thinke themselves of their wickednes passed, and to shew such hartly and zealous repentance for the same, that all be it, they had so greenously trespassed, yet in contrite and humble sorrowing they might be gratically receiued into his heauenly fauour; whom they had moued and stirred by their vnreuerent regards, to smite and chasten with the rod of his fury. Among which godly perswasions, *Spicer* soberise himselfe, both learnedly and earnestly laboured vnto them, mouing al good occasion, he might deuise, to chaunge the obstinacie he perceiued in the, into a Christian, like humility and repentance, but these good ende-
nours toke no wished effect, their owne euill disposition blinded them, that there was no way for grace to enter.

When they were come beyond *St. Giles* in *St. Iohns*, there approached vnto the *Wardell*, one of their owne secte, and a Priest, as himselfe hath confessed, who in this maner spake vnto the prisoners. O gentlemen, be ioyful in the blood of *Iesus Christe*, for this is the day of your triumph & ioye. Being asked why he vsed such words, he said vnto the prisoners againe, I pronounce a pardon vnto you, yea, I pronounce a full remission and pardon vnto your soules. W-
sing these and other trayterous speeches, holde was layde on him. When as *Sp. Spicer* demaunded what he was: he answered, he was the voice of a crier in the wilderness, and that he was sent to prepare the Lords way. And notwithstanding such means of resistance as himselfe vsed, he was deliuered vnto *Sp. Thomas Norris* Pursuante, who brought him vnto *St. Iohns* gate, wher he confessed vnto him that he was a Priest, and that hee had so long dissembled, as he would now leaue off and do so no more. Being

the twenty and eight of May.

Being come to the place of Execution, Thomas Forde, was first brought by into the Cart, to be as he began in this manner. Whereas I am come hither to die, for matters layd unto my charge of treason, which shoulde be conspired against the Quene, within these two yeares or somewhat more, I give you to understande, that of any such matter I am innocent and free, for that I can proue my coming into England to be five yeeres since. Where upon Maister Sberise spake unto him and sayde, Forde, have minde on God, aske him and her Maiestie hartily forgiveness, who thou hast so highly offended, thou dost but delude the people, for it is manifestly known, how thou art guiltye of the matters layde to thy charge, here is thine owne answers to shew, affirmed under thine owne hand, and other witnesses to reprove thee. Where upon I my selfe was called forth, who iustified the causes to his face, that at bys arraignment was layd to his charge, and he evidently and plainly found guiltye thereof. Then were his answers wherto he had subscribed read unto him, which is in the booke lately sette forth by authority, where upon he took occasion to tell a long circumstance, of a certaine question moved at Drenfoze, as concerning, taking armes against her Maiestie, which horrible treason he seemed to approve thereby. Then Maister Sberise willed him to aske her Maiestie forgiveness, offering him to stande his frende in attayning her graces mercy, yf he would chaunge his former traiterous minde to become a true and faithfull Subiect, acknowledging her to bee his lawfull soueraine Lady, notwithstanding any thing that any Hope could say or doo to the contrarye. Wherefo he answered, I have not offended her Maiestie, but if I have I aske her forgiveness & all the world, & in no other treason have I offended then my religion, which is the Catholique faith, wherein I will live and dye. And as for the Quenes Maiestie, I do acknowledge her supremacy in all thinges temporal, but as concerning Ecclesiastical causes I deny her,

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The Execution at Tborne,

her, that onely belongeth to the Altar of Christ, the Pope. In bræfe, he granted to nothing, but shewed himselfe an impious and obstinate Traytour, and so he remayned to the death, refusing to pray in the English tongue, mumbleing a fewe Latine prayers, desiring those that were Ex domo Dei, to pray with him, and so he ended his lyfe.

In the meane time that he hanged, which was tyll hee was dead, so great is the mercye of our gracious Princeesse, Iohn Sherre was brought from off the Wardell to the gallowes, wher seeing Forde hanging. He bega with holding vpp his handes, as the Papistes are wont to doe before they Images. O swete Tom, O happy Tom, O blessed Tom. Then being stayed, Forde was cut downe, and carryed to the place where his body should be quartered. In which time Sherre was brought vp into the Cart, wher looking toward the dead bodye of Forde, hee fell downe on his knees, and held vp his hands to it, (saying agayne.) O happy Tom, O blessed Tom, thy soule pray for me. O deere Tom, thy blessed soule pray for me. For which wordes being rebuked, the Executioner lifted him vp on feete, when as he prepared him to his confession, (saying) I am brought hither to this place, to dye a death, whych is both shamefull, and ignominious, for which I thanke thee my Lord God, who framing me to thine owne similitude & likenes, hath blessed me to thys good ende. There being stayed, because hee seemed to prolong the time to small purpose, the Sheriffe willed him to remember himselfe, for what cause he was come thither: holme he had offended the Quenees Maestie, and that he was nowe to aske her forgiveness. Beside he might receiue her princely mercy: wher to with an Hypocriticall outward boldnesse, but an inward faynting feare, (as afterwarde euery one playnly beheld,) he gaue thys aunswere. What Mayster Sheriffe, shall I saue thys frayle and vile carcase, & damne mine owne soule? No, no, I am a Catholique, in that faith I was bozne, in that faith will I dye, and heere shall my blood

the twenty and eight of May.

good seale it. Then Maister Sherife spake vnto him (say-
ing) by the way as we came, you swoze an oath, for which
you willed me to beare witnesse y you were hartly sozie.
Now I pray you let me be a witnesse, that you are as har-
telie sozie for offending the Quenes Maiestie. Whye Sir
(quoth he) I haue not offended her, without it be in my
Religion, and if I haue offended her, then I aske her for-
giuenesse. Maister Sherife vpon this sayde vnto him: is
this the frutes of your Religion, to kneele to the dead bo-
die of thy fellowe, and to desire his soule to pray for the.
Alas, what can it eyther profite the, or hinder the: praye
thou to God and he will helpe thee. Maister Sherife,
(quoth Sherce,) this is the true Catholique Religion, and
whosoever is not of it, is dampned. I desire his soule to
pray for me, the most glorious Virgin Marie to praye for
me, and all the holy company of Heauen to pray for me.
At which wordes the people cried, away with the traytor,
hang him, hang him. D Short (quoth Maister Sherife) for
sake y whoze of Rome, that wicked Antichriste, with all
his abhominable blasphemies and treperies, and put thy
whole confidence in Iesus Christ: wherto he answered.
D D Sherife, you little remeber the day, when as you & I
shall stand bothe at one bar, & I come as witnesse against
you, that you called that holie and blessed Viccar of Christ,
the whore of Rome, at which wordes y people cried again:
hang him, hang him, away with him. When he began his
Pater noster in Latine, and befoze he had fully ended two
petitions of it, he fell into the Latine Creede, and then
to the Pater noster againe, afterwarde he sayde the Ave
Maria: which done, knocking him selfe on the brest, saying
Iesus, esto mihi Iesus, the Carte was drawne away, and he
committed to the Mercie of God. But then to manifest
that his former boldnesse, was but more dissembling, and
hipocrisie: he lysted vp his bandes, and caught holde on the
Walter, so that euerie one perceyued his sayze outwarde
the we, and his sotle inward disfigured nature, also howe
W. iiij. lothe

The Execution at Tborne,

loth he was and unwilling to die. Robert Iohnson, being broughte by into the Carte, Maister Sherife according as he had befoze, both declared vnto hym, her Maiesties mercy if he would repent, and also willed him to be soze for his offences against her, wher of he seemed to make small estimation, denying the treasons according as the others had done, and appealing likewise vpon his religion. When was I called forth againe, when as I gaue him to vnderstand, how notably he was approued guilty at his arraignment, & every matter sufficiently handled, how according as the rest were, he was confounded to his face, whereto he would make no other aunswer, but sayd. Well Munday God forgive thee. The were bys aunswers read vnto him, as they had been befoze vnto the other twain, hee not yeelding deniall, but sayd he spake them, and would doe it againe. When was Achanasius Creede moued vnto hym, which he graunted to be the Catholique sayth, whereof the Pope was Vicar. and that there was no other Catholique sayth, but onely his. Why quoth the Preacher, the Pope is not named in it, I knowe not that (quoth he againe,) I haue not read it. When Maister Sherife desired him to say bys prayers in English, and he with all the company would pray with him. Which he refusing to doe, in his Latine prayers, the Carte was drawen away, and he committed to Gods merce.



The Execution at Tiborne, on VVed-
nesday, being the thirtye of Maye

1582.



N the VVednesday following, which was the thirtye daye of May, in the same maner as I haue before expessed. Luke Kirbie, William Filbie, Thomas Cottom, and Lauraunce Rychardson, were committed from the Tower of London, to the place of Execution, and as the other were on the Sundaye before assorted and accompanied with diuers learned and godlye Preachers, euen so were these, as to say, Maister Charke, Maister Herne, and diuers others; who all the waye applied such godly and Christian perswasions vnto them, (as had not the Child of perdition so murtherousely blinded them) were of force to haue wonne them into grace & Mercye. The speeches they vsed to them by the way were needefulle here to set downe, for that they did especiallly concerne causes to rote out that wicked opinion in them, and to establish a sound and perfect sayth in place thereof, but euen as it was in the other, so it did agree in them.

But Luke Kirbie seemed to chalenge me, as concerning I was able to approue nothing against him, which he did because he supposed I was not there present: but what passed betwene him and me, you shall heare hereafter.

They being come to the place of Execution, William Filbie, was brought vp into the Carte, where conforming himselfe vnto the death, his wicked treasons were mooued vnto him, which obstinately and impudently he denied. Then was he demaunded if hee would acknowledge the Quenes Maiestie his soueraigne Princesse, and supreme head vnder Christ of the Church of Englande.

B. iiii.

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The Execution at Tiborne,

So (quoth he) I will acknowledge no other head of the Church, then the Pope onlie: Whereupon his answers were reade vnto him, and he not denying them in any point, euē as they were wicked and impious, even so he remaind in them, still appealing that it was for his Religion that he died, and not for any Treason. But the confrairie was proued vnto his face, as well by sufficient pꝛoofes, as also by the Trayterous answers, whereto hee had subscribed with his owne hande. At last, as he was desired: he prayed for the Quenes Maiestie, that G D might blesse her, and incline her hart to mercie towards the Catholiques, of which societie he was one. Then they opening his bosome, founde there two Croſſes, which being taken from him, were helde vp, and shewen to all the people, beside, his Crowne was shauen. And after a fewe silent Latine prayers to himselfe, the Carte was dꝛawne away.

The next was Luke Kirbie, who being brought vp in to the Carte, offered long circumstance of his life, and concerning that he was come thither to dye, hoping to be sanctified in the blood of Christ: and much matter, which were needlesse here to rehearse. Afterwarde, he beganne to saye, that there were none could appꝛoue him to be a traitor: neither had he at any time attempted any thing prejudiciall to her Maiestie, and that his aduersaries, Sled, nor Munday, could not vpbꝛaide him with any thinge. Whereupon Maister Sheriffe tolde him, that Munday was there, and asked him if he would haue him called to him. I see him (quoth he) yonder, and let him say what he can against mee.

Then was I commaunded to come some what neere him, when as he began in this manner to mee: O Munday consider with thy selfe, howe vntruly thou hast charged mee, with that which I neuer sayd nor thought. Besides, thou knowest that when thou camest to y^e Tower to me, before Maister Liutenant, and an other who was there present,

the thirte of Maie.

present then, thou wast demanded what thou thoughtest
of me, and what thou couldest say against me: when as
thou madest answer. Thou knewest no harme by me,
neither couldest thou at any tyme say otherwise of me
then well: whereupon thou wast asked, wherefore thou
reportedst otherwise at my arraignment: When the
Sheriffe sayde vnto him, who can beare the witness of
this: (Quoth he againe) he spake it before Maister
Lieutenaut, and an other was by then. When was he
demanded what other he was that was present: which
(after a long trisling) he sayde was a keeper, and named
him: whereto I made answer as followeth.

Maister Kirbie, I wishe and desire you, in the feare of
God, to remember your selfe, for this is not a place to re-
port an vntrueth, neither to flander any man otherwise
then you are able to proue. When as I came vnto the
Tower, and made knowne to Maister Lieutenaut, for
what cause I was sent to speake with you, you were
brought into a Chamber by your keeper, and what I
moued vnto you, your selfe very well knoweth, as cher-
ming my allowance being the Popes Scholler: where,
what answers you made, I haue truelie, and according
as you answered already set downe in waite. Maister
Lieutenaut neither moued any such wordes to me, as
here you reported, and I call God to my witnesse,
that not a motion of any such matter was once offered to
me by Maister Lieutenaut, or by your keeper. Your
selfe then vttered that at sundrie times in the Semina-
rie, there was diuerse leude words spoken, which might
better haue bene spared and denied, that you were not in
my Chamber, when as I bringe sick in my bed, the sym-
ptomes wherof were moued by them, which were then
present. Wherof your selfe, was one, with diuers other
mistakes which you spake vnto me, which Maister Lie-
utenaut him selfe heard, and your keeper being present.
But if this be true, which you say, that it may be panned
there

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The Execution at Tborne,

there was eyther such wordes moued vnto me, or any
such answer made by me, I offer to sustaine what pun-
nishment the Lawe shall afforde me. Then falling
to another matter, so that this redounded to his owne
confusion, (as Maister Lioneltenant can well witness)
he beganne to talke of my being at Rome, what friend-
shippe he had shewed vnto me, and had done the lyke vnto
to a number of English men, whome he well knew, not
to be of that Religion, bothe out of his owne purse, as
also he frending them to some of the Popes Chamber,
he made companye for them thence, some tyme going
fourtie miles with them: when (quoth he) had my dealings
hane knowne, I should hardlie hane bene well thought
of. And I knewe well enough, that you were neuer
went to that Religion, albeit they thought the contrarie.
Yea, I knewe well enough, when you departed thence,
that your disposition was contrarie to ours, and concentra-
ted it to my selfe. *What sayest thou to this?*
*W*ilkie (quoth Maister Spence) this is verie vnlike,
that you could afforde such fauour to any, who were con-
trarie to that Religion that you professed, no, no, if you
knewe any such there, you would rather helpe to perse-
cute them, then to pette them, as it is the nature of you
all. *What sayest thou to this?*
*M*aister Wilkie (quoth I) it is very vnlike that you had
any such secrete knowledge of me, eyther of my Religi-
on, or howe I was secretly bent, as you saie here to
professe, for had I hane such a one as you would be per-
secuted here, you knowe me to be, would you haue
beloued him those like pictures halowed by the Pope
which you do: and moreover, make knowne to mee sum-
me of your friends here in England, to whom I should
conuey them. *What sayest thou to this?* (quoth he) I confesse I be-
lieued to the pictures in deede, but thou knowest
goodly the double to goe with them, I do not be-
lieue I knewe the to be such a one, and therefore I do
misdoubt

the thirte of *Mary*

misdoubt therein; for I would not credit the with any
 halloved pictures; as Maister Kirbie (quoth I) to deny
 your owne doings, is the railons impudencie; byd not
 you in your Chamber, denyer to me certain like pic-
 tures; wheth you tolde me at Seckelyes; being there,
 were halloved by the Pope; & what Indulgences were
 allowed them; some of them, which was Crucifix you
 gave me; the other you willed me deliver to your friends
 at Rheimes, and in Englands; and because they were
 same (as in deede I thinke they were) most busines
 you gave me two luyes, to goe into the Citty to buy
 more, which I dyd; and having brought them to you,
 there pr'sence of the sayest you took from me, promi-
 sing to gette them halloved at the next Benediction; the
 other in deede you gave me; and I took them with me;
 & have saye you was Kirbie (quoth Maister Kirbie)
 would you have credited him with such matters; has you
 not supposed him to be one of your owne sect; as Maister
 Sherife (quoth he) what I have sayde, I have a verie
 well. And after he was gone from Rheimes, I sent
 severall thyllinges to Rheimes, to be delivered to him,
 but he was departed thence towarde Englands, before it
 came.

Then Maister Sherife sayde to him againe, you stand
 upon these plaintes verie much, which there is none that
 are here, but will iudge to be untrue. Thou hearest
 what he hath sayde unto thee, and we have heard that
 thou deniest everie thing. What sayest thou to the
 reasons; wheresoever thou arte come; byther to dyce
 wyll thou be so; so for them, aske God and her Gracious
 forgiveness; for shee is mercifull; and we wyll carrie
 thee backe againe, if wee shall perceyve in thee a
 mych such motion; that thou wyllt forsake thy former
 wickednesse, and become a good and faithfull sub-

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The Execution at Tiborne,

At these wordes, the people among them selves, almoste generallie sayde: O cōceding mercie and fauour, what a gracious Princeesse haue we, who affordeth such merite to those that haue so illdeserued.

Then Maister Pecke the Preacher, in the booke read his answers to him, where he had subscribed with his owne hande. Whether the Pope might lawfullie depose her Maiestie, or haue any authoritie to take the title of her Colone and dignitie away from her, whereto Kibbie answered: This is a matter disputable in Scholes, and therefore I maye not iudge of it. I thinke this with my selfe, that if any Prince fall by infidelitie, into Turkesme, Atheisme, Paganisme, or any such lyke, that a Pope hath authoritie to depose such a Prince. And being asked, if her Maiestie wote in any such: he sayd, he knew his owne conscience. Another Preacher being by, said vnto him, that the Prince receiueth his authoritie fro God, that he was to be suppressed by none, but only by God. Again, that Salomon sayd: By me (meaning by God) Kinges raigne, and Princes decree iustice. By me Princes rule, and the Nobles. And all the Iudges of the earth. Againe, S. Paule sayth: Let every soule be subiect to the higher powers, for there is no power but of God, and the powers that be, are ordained of God. Who forer therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receiue to them selves iudgement. For Princes are not to be feared for good works, but for euill: wilt thou then be without feare of the power, doe well, so shalt thou purchase praise of the same. For he is the minister of God for thy wealth: But if thou doo euill, feare, for he beareth not a sword for naught, for he is the minister of God to take vengeance on him that dooth euill. If then the Pope be a soule, he is to be obedient to the higher powers. And being a subiect to God, as all other Princes be: he must not take vpon him, what belongeth to God. As for the authoritie that her Maiestie hath, she hath receiued

Pro. 8. 15. 16

Roma. 13.

1. 2. 3. 4.

the thirtie of Maie.

received it from God, neither is the Pope, or any earthly Prince to depriue her thereof, but onelie God. Againe, when Iesus was brought before Pilate, Pilate sayde to him: Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? To the which Iesus answered: Thou couldest haue no power at all against mee, except it were giuen thee from above. Thus maye you see, that what Prince so euer ruleth vpon earth, hath his power and authoritie only from God: and not that any mortall man can vse the authoritie of a Prince at his pleasure. Vnde say you to this: whereto he would make no answers: But seemed to demaunde of them, if they would deny, that if a Prince were in paganisme, Atheisme, or gouerned by infidelitie: that such a Prince might not lawfullie be deposed. Which the learned Preachers answered in learned sort, approuing that as the power was of God, so Princes were not to be deposed by any, but onelie by God.

So (quoth Kirbie againe) hath it not bene disputed in Schooles, for these five hundred yeeres, and will you deny it? Maister Crowley, Maister Crowley, and there pained, as though that Maister Crowley had agreed with him in such a monstrous error. But Maister Crowley him selfe gaue me to vnderstand, that at such time as hee conferred with the layde Kirbie in the Towre, about the same argument, that his answer was vnto him. If any Prince fell into any such kinde of error, that Prince were corrigible, but of whom: not of any earthly Prince, but of that heauenlie Prince, who gaue him his authoritie, and seeing him abuse it any way, correcteth him in his Justice. For by his attributing to the Pope, this authoritie, he witnessed him to be Antichrist. in y he wil depose Princes at his pleasure, & exalt him selfe above all that is called God, and forgive men their sinnes at his pleasure likewise. All this was not sufficient to mollifie y obstinate minde of Kirbie, but he would persist still in this diuillish imaginatio. Maister Sherife & the Preachers, seeing him

John. 19.
10. 17.

The Execution at Tiborne,

waivering, & not able to yeeld any reason for his arrogant opinion, laboured as much as in them laye to change it: and when all would not serue, they desired him in hartie and humble manner to pray to God, to aske her Maiesties forgiveness, for the Treasons wherein he had offended her. Whereto he answered, that he had not offended in any Treason, to his knowledge: wherupon they shewed him his Treasons, which were abjudged by the people, worthy of greater punishment, then he was at that time to suffer, yet would not he acknowledge them. But prayed to God for her Maiestie, that she might long rule in her maiestie, to confound all her enemies: and that his hart was free from any Treason to her Maiestie. When preparing himself to his prayers, the preachers desired him to pray in English with them, and to say a prayer after them, wherein, if he could finde any fault, he should be resolved thereof. *Q* (quoth he againe) you and I, were not one in faith, therefore I thinke, I should offend God, if I should pray with you. At which wordes, the people began to crye, away with him: so he saying his *Pater noster* in Latin ended his life.

Then was Laurence Richardson brought up into the Cart, and to him Thomas Cottom, so he executed together. But Cottom seemed to utter such words, as though there had bene hope he would have forsaken his wickedness, so that the halter was untied: he brought downe out of the Cart againe: In which time Laurence Richardson prepared him to death, confessing himselfe a Catholique, and that he would beleue in all things, as the Catholique Church of Roome did, unto the Pope he allowed the onelie Supremacie. In which traiterous opinion, after certaine Latin prayers, he was committed to God. Then was Cottom brought up to the Cart againe, and the good opinion had of him before, changed into that obstinate nature, that was in them all, saying to Maister Sheriffe, that before he came into Englande, he was ordered for India; and thither if he might be suffered, he would

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would passe with as much cōuenient spæde as might be. Then looking to the body of Laurence Richardson, wher on the Executioner was vsing his office, he lpted vp his handes and sayde : O blessed Laurence, pray for me, thy blessed soule Laurence, pray for me : for which wordes, both the Preachers & the people rebuked him telling him that he ought to pray to none, but to God onely, all helpe of man was but in vaine. Where to he answered, he was assured that he could pray for him. In vaine, his Treasons being moued to him, he denied all, albeit his owne hand writing was there to affirme it. We prayed for her Maiestie, and sayde his Pater noster, and Ave-Maria: and as the Carte was drawing away, he sayd: In manus tuas Domine commendo spiritum meum, and so he ended his lyfe. Thus in vaine haue I set downe the Execution of these Traytors, desiring God, that the leaue life of them and this lamentable spectacle wytnessed to our eyes, may be a warning to vs all, how by our disobedience we prouoke our Lord God to anger against vs, and by our slacknesse in duetie, to our gracious & soveraigne Princesse, next vnder God, our only supreamer gouernesse, enforce her mercifull hand to take vp the sword of Justice against vs. God long preserve her Maiestie, and her honorable Counsaile: confound Antichriste and his practises, and giue all faithfull Subiectes, the grace to beare true and loyall mindes, to God, their Prince and Countrey.

Let this suffice thee (gentle Reader) at this time: and if thou desirest to be moze acquainted with their Romish and Satheanicall inglinges, reade my English Romaine lyfe, which so soone as it can be printed, shall be set forth. And thus committing thee to the God of all trueth, who giue vs the grace to cleaue to the Trueth: I byd thee hartelie farewell.

God saue the Queene.